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The date, authorship, and composition of the Hexateuch are not discussed in this volume, beyond a brief summary. Three sets of redactions are assumed: RJE, RD, RP. By the use of nine colors and italics, fourteen different indications of authorship are obtained. It has not been felt by scholars in general that J and E can be distinguished in Joshua, although the composite character of JE is evident. Professor Bennett, however, has endeavored to divide most of the narratives between the two writers. In some cases he has indicated earlier strata within the documents. RD and RP follow generally the usual lines. The last verse is assigned to RP instead of E, as most scholars, chiefly on the ground that any reference to an Aaronic priesthood should be removed from E. This suggests the constant danger of the *petitio principii* to which the literary analysis is exposed.

The notes are chiefly textual and archæological. The scope of the work probably precludes the consideration of theological problems, but one would expect a fuller treatment of questions of historicity. A valuable feature is the alphabetical list of cities, with general location and, where possible, identification and modern equivalent. The illustrations of towns and sites are good.

Some interesting notes are as follows: Jerusalem=City of Safety (not peace); 10:12 indicates a time before noon, and the prayer is, "May God give us victory before the sun sets;" the cities of refuge were ancient sanctuaries; 5:2 records the *institution* of circumcision by Joshua (!); 17:14-18 indicates, in the emended text, that the Manassites conquered Gilead from the west; 22:33, 34 omit mention of the half tribe of Manasseh, and where it appears elsewhere in the chapter it is an addition.

The work contains an excursus of eight pages on the Tel el-Amarna tablets, with a number of illustrations. This is one of the best brief presentations of the subject, and has the merit of avoiding rash identifications and conclusions.

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DAS BUCH DER KÖNIGE (Reg. III, IV). Untersuchung seiner Bestandteile und seines litterarischen und geschichtlichen Characters. Von DR. CARL HOLZHEY, Privatdozent an der Universität München. München: Lentner'sche Buchhandlung, 1899. Pp. viii + 63. M. 1.40.

THIS straightforward and clearly written investigation into the books of Kings affords an excellent orientation in the general problems

of these books, as well as an admirable introduction into the methods and results of modern critical study of the Old Testament. That the beginner in the investigation of problems of criticism can have no better starting-point than these books has not been recognized as it deserves. At the same time they offer an unequaled opportunity for attacking the historical and archæological problems. Holzhey frankly allows that he contributes little that is new to the discussion of these matters; his results do not differ in the main from those presented in the writings of Kuenen or Driver. He argues for a pre-exilic book of Kings which has been worked over by an exilic priestly writer about 545 B. C. The most interesting parts of his discussion are (1) that in which he maintains on good grounds that the Elijah stories are in their present form much later than has been ordinarily thought, and (2) the grounding of the special theological and historical characteristics of the canonical books of Kings in the conditions of the exile, particularly in the reflections roused in the minds of the pious by the contemplation of Babylonian civilization and the comparison of it with their own. The large treatment which Holzhey gives suggests, however, the absolute necessity of more detailed investigation of the various conclusions reached. Here is a field as yet largely unworked, but one in which the results of investigation are sure to be significant and fruitful. Meinhold's work on Isa., chaps. 36-39, and 2 Kings, chaps. 18-20, is an example of what may be done in many sections of these books.

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TOD, SEELENGLAUBE UND SEELENKULT IM ALTEN ISRAEL. Eine religionsgeschichtliche Untersuchung. Von MAG. THEOL. JOHANNES FREY, Privatdozent an der Universität zu Dorpat. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme), 1898. Pp. vi + 244. M. 3.75.

THIS is an investigation into the origins of the ideas of death and the condition of the soul after death among the Israelites. The point of view is that of the most recent critical science as applied to the Old Testament. The author finds himself in accord with the critical school, both as to the historico-literary question of the nature, date, and credibility of the sources, and the philosophical one of the probable origin and development of religious ideas in general. On the latter point he recognizes the fact that the men of the critical school are not